

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 143

TATTWAS - MANIFESTATIONS OF PSYCHIC FORCE

THE MANIFESTATIONS OF PSYCHIC FORCE

Psychic force is that form of matter known as Vijnana in active connection with the Mental and Life-Matters. In the quotation given above from the Ishopanishad, it has been said that the Devas (the macrocosmic and microcosmic manifestations of Prana) do not reach the Atma, inasmuch as it moves even faster than the mind. The Tattwas of Prana move with a certain momentum. The mind has a greater velocity, and psychic matter a velocity greater than this. In the presence of the higher, the lower plane always appears to be at rest, and is always amenable to its influence; hence, creation is a manifestation of the psychic force on the lower planes of existence. The first process of course, is the appearance of the various macrocosmic spheres with their various centers. In each of these spheres, i.e., the Prana, the Manas, and the Vijnana, the universal Tattwic rays give birth to innumerable individualities on their own planes. Each Truti on the plane of Prana is a Life-Coil (Pranamaya Kosha); the rays which give existence to each of these Trutis come from each and all of the other Trutis, which are situated in the space allotted to each of the five Tattwas and their innumerable admixtures, and which therefore represent all of the possible Tattwic manifestations of Life.

On the plane of Manas, each Mental Truti represents an individual mind. Each individual mind is given birth to by mental Tattwic rays from the other quarters. These rays come from all of the other Trutis that are situated under the dominion of each of the five Tattwas and their

innumerable admixtures; as such, we have a representation of all possible Tattwic phases of Mental Life.

On the psychic plane, each Truti represents an individual Soul brought into existence by the psychic Tattwas radiating from every point to every other point. These rays come from every Truti under the dominion of each of the five Tattwas and their innumerable admixtures; thus, we have a representation of all possible manifestations of Psychic Life.

The latter class of Trutis are the Gods and Goddesses on the various planes of existence. The former class are coils which manifest themselves in Earth-Life.

Each psychic Truti is thus a small reservoir of every possible Tattwic phase of Life which may manifest itself on the lower planes of existence: in sending its rays downward just as the Sun does, these Trutis manifest themselves in the Trutis of the lower planes. According to the prevalent phase of Tattwic color in these three sets of Trutis, the Vijnana (Psychic Truti) selects its mind; the mind selects its coil, and in the end the Life-Coil creates its habitation on Earth.

The first function of the individual Truti, Vijnana, is to sustain the Life of the Mental Truti just as the Macrocosmic Vijnana sustains the Life of the Macrocosmic Mind. In turn the Mental Truti sustains the Life of the individual Truti of Prana. In this state the Souls are only conscious of their subjectivity with reference to the mind and the Prana: they know that they sustain the lower Trutis; they know themselves; they know all of the other psychic Trutis; they know the

whole of the macrocosm of Ishvara, the Tattwic rays reflecting every point into their individual consciousness. They are omniscient; they are perfectly happy because they are perfectly balanced.

When the Pranamaya Kosha enters the habitation of Earth, the Soul is for the first time assailed by finitude. This means a curtailment, or rather the creation of a new curtailed consciousness. For long ages, the Soul takes no note of these finite sensations, but as the impressions gain greater and greater strength, they are deluded into a belief of identity with these finite impressions. From absolute subjectivity, consciousness is transferred to relative passivity. A new world of appearances is thus created: this is their fall. How these sensations and perceptions, etc., are born, and how they affect the Soul, has previously been discussed. How the Soul is awakened out of this state of forgetfulness, and what it does then to liberate itself, will come further on.

It will be seen at this stage that the Soul lives two lives: an active and a passive. In the active capacity, it goes on governing and sustaining the substantial Life of the lower Trutis. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower Trutis imprinted upon them by the external Tattwas. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower Trutis imprinted upon them by the external Tattwas: the consciousness is transferred to finite phases.

The entire fight of the Soul upon reawakening consists in the attempt to do away with its passive purity: this fight is Yoga, and the powers

which Yoga evokes in the mind and the Prana are nothing more than Tattwic manifestations of the psychic force, calculated to destroy the power of the external world on the Soul. This constant change of phase in the new unreal finite coils of existence is the upward march of the Life-Current from the beginnings of relative consciousness to the original absolute state.

There is no difficulty in understanding the how of these manifestations: they are there in the psychic reservoir, and simply show themselves when the lower Trutis assume the state of sympathetic polish and Tattwic inclination. Thus, the spectrum only shows itself when certain objects assume the polish and form of a prism. Ordinarily, the psychic force does not manifest itself either in the Prana or the mind in any uncommon phase. Humanity progresses as a whole, and whatever manifestations of this force take place, they occur in the races of Humanity as a whole: finite minds are therefore slow to recognize them.

It must be stated that all individuals of a race do not have the same strength of Tattwic phase: some display a greater sympathy with the psychic force in one or more of its component Tattwic phases. Such organisms are called mediums. In them, the particular Tattwic phase of psychic force with which they are in greater sympathy than the rest of their kind, makes its uncommon appearance. This difference of individual sympathy is caused by a difference of degree in the commissions and omissions of different individuals, or by the practice of Yoga.

In this way, the psychic force may manifest itself in the shape of all of the innumerable possibilities of Tattwic combination. Therefore, as far as theory is concerned, these manifestations may cover the whole domain of Tattwic manifestations in the visible and invisible macrocosm, the latter of which however, we have no knowledge. These manifestations may violate all of our present notions of time and space, cause and effect, force and matter. Intelligently utilized, this force may very well perform the functions of the vril of The Coming Race. In the following essay, we will trace some of these manifestations on the plane of the mind.

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 144

PART I

TATTWAS - YOGA AND THE SOUL

THE TATTWAS: YOGA AND THE SOUL

To this point, we have described in a more or less perfect fashion two principles of the Human constitution: the Prana and the Manas. In addition, we have also mentioned the nature and relations of the Soul. Further, we have omitted the gross body, as we view it needing no special handling.

The five manifestations of each of these two principles, the Prana and the Manas, may be either "fortunate" or "unfortunate". Those manifestations which are termed fortunate are those which are consonant with our true culture, and which lead us to our highest spiritual development, the summum bonum of humanity. Conversely, those which keep us chained to the sphere of recurring births and deaths are called unfortunate. On each of these two planes of Life (Prana and Manas), there is a possibility of double existence. In fact, in the present condition of the Universe, we do have a fortunate and an unfortunate Prana; a happy and unhappy mind. Considering these two to be four, the number of principles of the Human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other; the happy ones with the happy, and we have in the Human constitution an arrangement of principles resembling the following:

1. The gross body (Sthula Sharira)
2. The unhappy Prana
3. The unhappy Mind
4. The happy Prana
5. The happy Mind
6. The Soul (Vijnana)
7. The Spirit (Ananda)

The fundamentum divisionis in the fivefold division is the Upadhi, the particular and distinct state of matter (Prakriti) in each case; in the sevenfold division it is the nature of Karma with reference to its effects upon Human evolution.

Both sets of these powers, the blessed and the unhappy, work upon the same plane; and although the blessed manifestations tend in the long run toward the state of Moksha, that state is not reached until the higher powers (the Siddhis) are induced in the mind by the exercise of Yoga, Yoga being a power of the Soul. It is therefore necessary to say something about the Soul and Yoga, before the higher powers of the mind can be described intelligently.

Yoga is the Science of Human Culture in the highest sense of the word. Its purpose is the purification and strengthening of the mind. By its exercise, the mind is filled with high aspirations and acquires Divine Powers, while the unhappy tendencies die out. The second and third principles of this essay are burnt up by the fire of Divine Knowledge. and the state of what is called salvation in life is attained. By and

by, the fourth principle becomes neutral as well, and the Soul passes into a state of Manvantaric Moksha. The Soul may pass still higher, according to the strength of Its exercise. When the mind too is at rest (as in the sound sleep of Sushupti) during life, the omniscience of the Vijnana is reached; a state even higher exists: the state of Ananda. Such are the results of Yoga; we must now describe the nature of the thing and the process of acquirement.

So far as the nature of Yoga is concerned, we can say that Mankind has reached its present state of development by the exercise of this great power. Nature herself is a great Yogi, and humanity has been and is being purified into perfection by the exercise of her sleepless Will. Man need only imitate the great teacher to shorten the road to perfection for his individual self. How are we to render ourselves fit for that great imitation? What are the steps on the great ladder of perfection? These things have been discovered for us by the great sages of yore, and Patanjali's little book is only a short and suggestive transcript of so much of our past experiences and future potentialities as is recorded in the book of nature. This small book uses the word Yoga in a double significance: the first is a state of the mind otherwise called Samadhi; the second is a set of acts and observances which induce that state in the mind. The definition given by the sage is a negative one, and is only applicable on the plane of the mind. The source of the positive power: the source of power lies in the Higher Principle, the Soul. It is said that Yoga is the keeping in check of the (five) manifestations of the mind. In the very wording of the definition is the

supposition of the existence of a power which can control and keep in check the mental manifestations; this power is otherwise known to us as the freedom of the Will. Although by the manifestations of egoism (Asmita) on the mental plane the Soul is deluded into regarding itself as a slave of the Second and Third principles, the fact is that it is not: as soon as the chord of egoism is slackened to a certain extent, the awakening takes place. This is the first step in the initiation of the race of Man by nature herself: it is a matter of necessity. Working side-by-side with each other, the Second, Third, Fourth, and Fifth principles weaken the hold of natural mental Asmita upon the Soul. "I am these, or of these mental manifestations", says egoism. Such a state of things cannot last long, however. These manifestations are double in their nature; the one is just the reverse of the other. Which of them is one with the ego: the unhappy or the blessed? No sooner is this question asked than the awakening takes place. It is impossible to answer any of these questions in the affirmative, and the Soul naturally ends in discovering that It is a separate thing from the mind, that though It has been the slave, It might be what It naturally is: the Lord of the mind.

Up to this point, the Soul has been tossed about in obedience to the Tattvic vibrations of the mind: Its blind sympathy with the mental manifestations gives It unison with the mind, and hence the 'tossing about' occurs. However, by the 'waking' mentioned above, the chord of sympathy is loosened; the stronger the nature, the greater the departure from unison. Now, instead of the Soul being buffeted about by the mental

vibrations, it is the Soul which dictates those vibrations to which the mind now resonates. This assumption of Lordship is the freedom of the Will, and this obedience of the mind to the vibrations of the Soul is what constitutes Yoga: the manifestations evoked in the mind by the external Tattwas must now give way to the stronger motion coming from the Soul. By and by, the mental colors change their very nature, and the mind comes to coincide with the Soul: in other words, the individual mental principle is neutralized, and the Soul is free in its omniscience. Now we will trace, step-by-step, the acquirements of the mind up to Samadhi.

Samadhi, or the mental state induced by the practice of Yoga, has two descriptions: in the first, as long as the mind is not perfectly absorbed in the Soul, the state is called Samprajnata. It is that state in which the discovery of new truths in every department of nature follows labor; in the second description, we have the state of perfect mental absorption referred to as Asamprajnata. In this there is no knowing, no discovering of unknown things: it is a state of intuitive omniscience. Two questions are naturally suggested at the awakening stage: "If I am these manifestations, which of them am I? I think I am none of them. What am I then? What are these?" The second question is solved in the Samprajnata Samadhi, the first in the other. Before entering further into the nature of Samadhi, a word about habituation and apathy. These two states are mentioned by Patanjali as the two means of checking mental manifestations, and it is very important to understand them thoroughly. The manifestation of apathy is the

reflection in the mind of the color of the Soul when It becomes aware of Its free nature, and is consequently disgusted at the sway of the passions: it is a necessary consequence of the awakening. Habituation is the repetition of the state so as to confirm it in the mind.

The confirmation of the mind in this state means a condition of ordinary mental inactivity. By this, we mean that the five ordinary manifestations are for the time being at rest. This being so, the mind is free to receive any influences for the time being. Here, for the first time we see the influence of the Soul in the shape of curiosity (Vitarka). "What is this?" "What is that?" "How is this?" "How is that?" This is the form in which curiosity presents itself to the mind.

Curiosity then is a desire to know, and a question is an expression of such a desire. But how does Man become familiar with questions? The mental shape of curiosity and question will be easily understood by paying a little attention to the remarks made previously on the genesis of desire. The process of the birth of philosophical curiosity is similar to that of the birth of desire: in the latter, the impulse comes from the external world through Prana; in the former, the impulse comes directly from the Soul. The place of pleasure in this is supplied by the reflection into the mind of the knowledge of the Soul, that Self and independence are better than the bondage of Non-Self. The strength of the philosophical curiosity depends upon the strength of this reflection, and as this reflection is rather faint in the beginning, the hold of philosophical curiosity upon the mind bears almost no comparison in strength with the hold of desire. Philosophical curiosity then, is

the first step of mental ascent towards Yoga. To begin with, we place before our mind every possible manifestation of nature, and try to fit every possible phase of it with every related manifestation: as we shall see hereafter, this is Dharana. In plain language, it is the application of ourselves to the investigation of all the branches of natural science, one-by-one. This is the natural result of curiosity. By this attempt to discover the relations already existing or possible, actual or potential, among the phenomena of nature, another power is induced in the mind. This power Patanjali calls Vichara, or meditation. The radical idea of the word is to go among the various relations of the portions that compose the entire subject of our contemplation: it is only a deeper hold on the mind of the philosophical curiosity noticed above.

The third state of this Samadhi is what is called Ananda, being specifically, happiness or bliss. As long as there is curiosity or meditation, the mind is only assuming the consistency of the Soul. This means that the vibrations of the Soul are as yet only making their way into the mind, as they have not yet entirely succeeded. However, when the third stage is arrived at, the mind is sufficiently polished to receive the full and clear image of the sixth coil: this image is that of bliss. Every man who has devoted himself to the study of nature has been in that coveted state. It is very difficult to make it intelligible by description, but the writer is certain that many students of this study are not strangers to it.

But from where does this bliss come from? What is it? True, we have called it a "reflection of the Soul". But first of all, what is the Soul? From what has been given thus far, many students will no doubt surmise the Soul to be only a picture of the gross body of the Prana and the mind, so far as its constitution is concerned. We have mentioned that in the macrocosm, the Sun is the center, and the Prana is the atmosphere of the Second Principle, and that the ecliptic marks the shape of this principle. We have also mentioned that the individual Human Principle is only a picture of this Macrocosmic whole. We have also mentioned again that in the macrocosm Virat is the center, and Manu the atmosphere of the Second Principle. This atmosphere is composed of the five universal Tattwa just as is Prana, the only difference being that the mental Tattwas undergo a greater number of vibrations per second than the Tattwas of Prana. We also said that the individual mind is an exact picture (the aspect of course differing with the surroundings of time, just as in the case of Prana) of the macrocosmic mind. Now we have to say the same with regard to the Soul. In the macrocosm, there is Brahma for the center and Vijnana for the atmosphere of this principle. As the Earth moves in Prana, and as the Sun breathes in Manu; as the Manu (or Virat) breathes in Vijnana, so the Soul breathes in the highest atmosphere of Ananda. Brahma is the center of Spiritual Life, as the Sun is the center of Prana, and Virat the center of Mental Life. These centers are similar in luminosity to the Sun, although the ordinary senses cannot perceive them since their rate of Tattwic vibrations per second is beyond their power.

The Soul of the Universe (the Vijnanamaya Kosha), with Brahma for its center, is our psychic ideal. The Tattwic currents of this sphere extend over what we call a Brahmanda. They do this in a way similar to the Tattwic rays of Prana with which we are familiar through the medium of gross matter. This center with this Universe forms the self-conscious Universe. In the bosom of this atmosphere exists all the lower centers. Under the influence of gross matter, the Mental Macrocosm registers the external pictures; specifically, it gains the power of manifesting itself in the five ways formerly described in the essay on mind. Under the Brahma however, the Mental Macrocosm (Manu) attains the higher powers under discussion. This double influence changes, after a time, the nature of Manu Itself: the Universe has, as it were, a new mind after every Manvantara; this change always being for the better. It should be noted, that the mind is ever spiritualizing: the later the Manu, the more spiritual. A time will come, when the present Macrocosmic Mind will be absorbed entirely in the Soul, the same being the case with the microcosm of Man: thus, by nature, Brahma is omniscient. It is conscious of a Self. The types of everything that was, or is to be in the process of time, are but so many varying compositions of Its Tattwas. Every phase of the Universe, with its antecedents and consequences, is in It: It is Itself, Its own self-consciousness. One mind is absorbed in It in the space of fourteen Manvantaras, the motion of the mental Tattwas being so accelerated that they become spiritual. By the time this takes place in the Universe, the vibrations of the Tattwas of Prana are being accelerated as well under the influence of Manu, until the Prana itself is turned into the Manu of the next period.

Again, while this is being done, the gross matter is similarly developing itself into Prana. This is the process of involution, but for the present let us leave it here and resume the subject in hand.

The Human Soul is an exact picture of this Macrocosmic Principle: it is omniscient like its prototype, and has the same constitution. But the omniscience of the Human Soul is still latent on account of its forgetfulness. The Sixth Principle (absoulte) has only developed slightly. Humanity in general has only a very dim notion of infinity, Godhead, and all such subjects. This means that the rays of the infinite at this stage of our progress are only just evoking our Sixth Principle into active life. When, in the process of time, the rays of the infinite gather sufficient strength, our Soul will come out in its true light. We may accelerate this process by Vairagya (apathy), which gives strength to Yoga.

The means of strengthening Yoga deserve separate consideration. Some of them help to remove those influences and forces which are antagonistic to progress; others, such as the contemplation of the Divine Principle, accelerate the process of the development of the Human Soul and the consequent absorption of the mind into the Soul. To this point, we have simply set forth the nature of the blissful Samadhi as being caused by the reflection of the Soul in the mind, this reflection simply being the assumption of the state of the Soul by the mind. Here, the mind passes from its own ordinary state to that state of higher energy of the Soul. This rising up of the mind, this passing out of itself, is recognized in

the English language by the name elation, and this is the meaning of the word Ananda as qualifying the third state of the Samprajnata Samadhi. The Anandamaya Kosha takes its name from its being the state of the highest elation. Every moment of Ananda is a step towards the absorption of the mind; and by constant scientific meditation, the mind changes its nature, passing forever into a higher state of consistency. That state in Anada which only appeared in the moment of triumph, now becomes part and parcel of the mind. This confirmation of the higher energy is known by the name of Asmita, which may be translated by its corresponding word, egoism; however, here it must be understood as the identification of the consciousness with self.

The object in view in this essay is to mark the stages along the road of Mental Matter to its final absorption in the Soul. In the last sentence, we brought the mind to the state of Samprajnata Samadhi: it is in this state that the mind acquires the power of discovering new truths, and seeing new combinations of things existent. As this state has been attained in the long cycles of bygone ages, Man has acquired a knowledge of Science to its present stage of development; and the attainment of this quantum of knowledge has been the means (in the manner traced) whereby our minds have been raised to our present pitch of perfection: when we have learned to say that these great powers are native to the Human Mind. As we have shown, these powers have become native to the mind only after long submission of the mind to the influence of the Soul. By the constant exercise of this Samadhi, the mind learns to incline towards those cosmic influences that are in their very nature

antagonistic to those evil powers of our constitution which check our progress. These powers tend naturally to die out. The ultimate goal of this path is that state of mind in which its manifestations become entirely potential. The Soul, if It pleases, may propel them by Its inherent power into the domain of the actual, while they lose all power to draw the Soul after them. When this state is reached, or when it is about to be reached, certain powers begin to show themselves in the mind, which in the present cycle are by no means common. This state is technically called Paravairagya, or the higher apathy.

The word Vairagya is usually rendered into English as apathy, and is looked upon with disfavor by modern thinkers. This is partly owing to a misconception of the meaning of the word. It is generally understood that misanthropy is the only indication, or perhaps the highest perfection, of this mental state: nothing can be further from the intention of those sages who put Vairagya down as the highest means of the attainment of bliss. This word, Vairagya (or apathy) is defined by Vyasa in his commentary on the Aphorisms of Yoga as the "final state of perfected knowledge." It is that state in which the mind, coming to know the real nature of things, will no longer be deluded into false pleasure by the manifestations of Avidya. When this upward inclination becomes confirmed, when this habit of soaring toward the Divine becomes second nature, the name of Paravairagya is given to the complementary mental state.

This mental state is reached in many ways, and the road is marked by many clearly defined stages. One way is the practice of Samprajnata

Samadhi. By the constant practice of this Samadhi, the mind is habituated to a state of faith in the efficacy of the pursuit. This faith is nothing more than a state of mental lucidity in which the yet unknown truths of nature begin to throw their shadows forward: the mind begins to feel truth in any and every place, and drawn by the taste of bliss (Ananda), it proceeds with greater and greater zeal to work out the process of its evolution. It may be remarked, that this faith has been called Shraddha by Patanjali, while the consequence of zeal he names Virya. Confirmed in this zeal and working on it, the manifestation of memory comes in naturally, being a state of high evolution: every truth comes to be present before the mind's eye at the slightest thought, and the four stages of Samadhi make their appearance again and again until the mind nearly becomes a mirror of nature. This corresponds to the state of Paravairagya, which would also be attained in the second place by the contemplation of the high prototype of the Soul. This is the Macrocosmic Soul; the Ishvara of Patanjali, which remains forever in that entity's Soul of pristine purity. It is this Ishvara which was spoken of as the Self-Conscious Universe.

This Ishvara is only a macrocosmic center, similar in nature but higher in function than the Sun. As the Sun, with its Ocean of Prana, is the prototype of our Life Principle-Pranamaya Kosha- so Ishvara is the great prototype of our Souls. What is the Sixth Principle if not a phase of the existence of this great being prolonged as a separate phase into the lower principles, yet destined again to merge into its own true self? Just as has been shown that the Life Principles live in the Sun after

our terrestrial death to recur repeatedly into actual life, so in a similar way does the Soul live in the Ishvara. We may look upon this entity as being the group of all the liberated Souls, but at the same time we must remember that the unliberated Souls are its undeveloped reflections as well, destined in the long run to attain their original state. It is therefore necessary to assume the independent existence of Ishvara, and in Ishvara, of other Souls. This macrocosmic psychic center, this ideal of the Sixth Principle in Man, is the great reservoir of every actual force in the Universe. This is the true type of perfection of the Human Soul. The incidents of mental and physical existence which, however perfect in themselves, are mere imperfections and find no place in this center. In this state there is no misery (the five comprehensive miseries of Patanjali are enumerated above), for misery can arise only in the retrograde process of the first awakening of the mind, being caused by sensation and the inability of the Human Sixth Principle to draw minds toward itself. By this contemplation of the Sixth Principle of the Universe, a sympathy is naturally established between it and the Human Soul, the sympathy only being necessary for the Universal Tattwic Law to work with greater effect. The Human Soul begins to be cleansed of the dust of the world, and in its turn affects the mind in a similar way: therein the Yogi becomes conscious of this influence by the slackening of the fetters forged by Prakriti, and a daily strengthening of heavenward aspirations ensues. The Human Soul then begins to become a center of power for its own small Universe, just as Ishvara is the center of power in its Universe: the microcosm then becomes a perfect miniature picture of the macrocosm. When perfection is

attained, all of the mental and physiological Tattwas of the microcosm become the slaves of the Soul: to whatever It may incline Itself, the Tattwas are at Its back. It may Will, and the atmospheric Vayu Tattwa will set in motion any piece of furniture within the reach of the Will. It may Will, and at that instant the Apas Tattwa will slake thirst, cure fever, remove germs of any disease. In short, when the Soul Wills something, every Tattwa on any of the lower planes will do the work for It. These high powers do not appear suddenly, but rather show themselves gradually, according to special aptitudes in special forms. But a description of these powers is not our present concern: the only purpose in discussing them thus far was in showing what way, according to the Universal Law of Nature, the Human Soul (by contemplation of the Macrocosmic Sixth Principle) becomes the means for the mind attaining the state called Paravairagya. The laws underlying the working of these higher powers may be made the subject of further investigations.

Beside these two, the author of the Aphorisms of Yoga enumerates five more ways in which the minds of those who, by the power of previous Karma, are already inclined toward the Divine work their way to the state under discussion.

The first way is the habituating of the mind to the manifestations of pleasure, sympathy, elation, and pity toward the comfortable, the miserable, and the vicious. Every good man will tell us that the manifestation of joy at the comfort of another is a high virtue. What harm is there in jealousy? No other Science except the Philosophy of the Tattwas explains with any amount of satisfaction the reason of such

questions. We have seen that in a state of enjoyment, comfort, pleasure, satisfaction, and the like, the Prithivi or the Apas Tattwa prevails in the Prana and the mind. It is evident that if we put our minds in the same state, we induce either of the two Tattwas into our life and mental principles. What will be the result? A process of purification will set in: both of the principles will begin to be cleansed of any trace of defect which the excess of any of the remaining Tattwas may have given to our constitution. All of those physiological or mental causes which induce inattention in the mind are removed: bodily distempers take their leave, for they are the result of the disturbance of the balance of the physiological Tattwas, and comfort, pleasure, and enjoyment are foreign to these. The one induces the other. As the balance of the Tattwas bring comfort and enjoyment of Life, so the sense of comfort and enjoyment which color our Prana and mind restores the balance of our Tattwas. When this balance is restored, what remains? Disinclination to work, doubt, laziness, and other feelings of that kind can no longer stand, and the only result is the restoration of the mind to perfect calmness. As Vyasa states in his commentary, 'the White Law makes its appearance in the mind', and in a similar way the results of the manifestations of the other qualities appear. However, for such a result to be achieved, there must be a long and powerful application.

The next method is Pranayama, deep expiration (exhalation) and inspiration (inhalation), which is also conducive to the same end in the same fashion. The action of deep inhalation and exhalation has, to some extent, the same effect as running and other strenuous exercise: the

heat produced burns out certain elements of disease which should be removed. However, the practice of Pranamaya differs in its effects for the better over ordinary strenuous exercise. In the case of the latter, the Sushumna begins to play, and that is negative in terms of physiological health. Pranamaya however, if properly performed, is beneficial from a physiological as well as from a mental point of view: the first effect produced being the general prevalence of the Prithivi Tattwa (it should not be necessary to remind the student at this point that the Apas Tattwa carries the breath down to the lowest point, with the Prithivi being the next. In our attempt to draw deeper breaths than we normally do, the Prithivi Tattwa cannot but be introduced, and the general prevalence of this Tattwa, with the consequent tinge of the circle of light around our heads, can never fail to cause fixity of purpose and strength of attention. This is the silver hue of innocence which encircles the head of a Saint, and marks the attainment of the state of Paravairagya). The next is the attainment of the twofold lucidity: the sensuous and the cardiac. The sensuous lucidity is the power of the senses to perceive the changes of Prana. The previously trained attention, according to special aptitudes, is centered on any one or more of the five senses. As an example, if centered in the eyes, one can see the physiological and atmospheric colors of Prana. The writer can affirm this by personal experience: he can see the various colors of the seasons; he can see the rain coming an hour, two hours, or two days before it actually falls- bright sheets of the green washed into coolness and purity by the white make their appearance about him, whether in a room, in the heavens, on the table, or on the wall in front

of him. When this occurs, he is certain that rain is in the air, and it will come shortly afterwards. If the green is streaked with red, it takes some time to come, but it is surely preparing. These remarks are enough for color. The power can be made to show itself by a sustained attempt to look into space or at anything else, such as the Moon, a star, a jewel, etc.,. The remaining four senses attain similar powers as well, and sounds, tastes, smells, and touches (physical sensations - Ed. Note) which ordinary Humanity cannot perceive begin to be discerned by the Yogi.

The cardiac lucidity is the power of the mind to feel, and also that of the senses to perceive thoughts. It is known that different places of the head are sympathetic to the colors of the various types of mental manifestations. These colors are seen by anyone who has or acquires the power, and they constitute the most certain book from which to read the thoughts of any man who appears in it: by sustained practice, one will recognize the finest shades. One can also feel these thoughts, the modifications of thought moving along the Universal Tattwic Wires affecting any and every man. Each thought imparts a distinctive impulse to the throbs of the brain, and the more easily perceivable throbs of the heart. A man who studies these throbs of the heart and sits with his attention centered in the heart, learns to feel every influence there, as it is opened to every influence. The effect on the heart of the mental modifications of other people is a fact which, so far as quality is concerned, may be verified by the most common experience. This

sensuous or cardiac activity once attained, kills scepticism, and in the end is conducive to the state of Paravairagya.

In Lesson 144, Part II, we will begin our study with the knowledge obtained through dreams and sleep. These insights should prove very illuminating to the serious student of this Work.

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 144

PART II

TATTWAS - YOGA AND THE SOUL

THE TATTWAS : YOGA AND THE SOUL

In the next place, one may rely upon the knowledge obtainable through dreams and sleep, as stated by Patanjali. The five ethereal currents of sensation are focused in the brain, and from these five centers of force, motion is transmitted to the Mental Principle. These various foci serve as connecting links between the Mental and Life Principles. For example, the visual currents produce the capability in the mind of becoming conscious of color: in other words, they produce eyes in the mind. In a similar manner, the mind develops the faculty of receiving the impressions of the four remaining sensations. It should be noted that this faculty is acquired only after exposure to long ages of time: cycle upon cycle of time passes, and the mind is not yet capable of receiving these Tattwic vibrations.

The Wave of Life begins its organized journey upon Earth with vegetable forms. From that point in time, external Tattwic currents begin to affect the vegetable organism, constituting the beginning of what we call "sensation". In turn, the modifications of the external Tattwas through the individualized Vegetable Life strike the chords of the latent mind, but it will not yet respond: it is not in sympathy. As the Life Wave travels higher and higher through vegetable forms: greater and greater is the force with which it strikes the mental chord, resulting in a greater capability of that principle to respond to the Tattwic calls of Life. When we reach the Animal Kingdom, the external Tattwic foci are just visible: these are the sensuous organs, each of which has

the capability of focusing within itself its own peculiar Tattwic rays. In the lowest forms of Animal Life these rays are barely visible, this being a sign that the Mental Principle is then in a comparatively high state of perfection; it has somewhat begun to respond to the external Tattwic call. (It may be remarked here that this is the superposed relative mind, and not the Absolute Original Mental Truth, both of which have been discussed in an earlier essay). It is the uprising of this evolutionary finite structure on all planes of Life that has led a German philosopher to the conclusion that God is "becoming". Of course this is true, but it is only true of the finite Universe of names and forms, and not of the Absolute towards which it is moving.

To resume. The exposure of this Animal Life to the external Tattwas has now increased with the passage of time; greater and greater is the strength of these dally in their various foci; stronger and stronger the external call upon the mind becomes, with the mental response becoming more perfect. A time comes in the progress of this evolution when the five mental senses are perfectly developed, as is marked by the development of the external senses. The action of the five mental senses we term the phenomenon of perception; it is the manifestation of this perception upon which is raised the mighty fabric of those mental manifestations which we have discussed in the essay on the Mind.

The external Tattwas of gross matter create gross foci in a crude body from which they radiate their particular currents: the Soul does the same. The Tattwic Currents of the external Soul-Ishvara- create similar centers of action in connection with the mind. However, the Tattwic

vibrations of the Soul are finer than those of the Life-Principle: the mental matter takes longer to respond to the call of Ishvara than it does to answer to the call of Prana. It is not until the Life-Wave reaches Humanity that the vibrations of the Soul begin to show themselves in the mind.

The foci of the Psychic Currents are located in what is called the Vijnanamaya Kosha, the "Psychic Coil". At the time of the beginning of Human Life, the psychic foci are in that same state of perfection as are the animal foci: the senses, at the time when the Life-Wave begins its journey in the animal species. These psychic foci continue to gain strength through race after race, until the point is reached which we have called the "awakening of the Soul": that process ends in the confirmation of the state of Paravairagya. From this state there are only a few steps to the power of what has been called "ulterior" or "psychic perception". With the advent of this stage of development, we may now refer to our former perception as the "animal perception". In similar fashion to that basis upon which the animal perception has been raised to the mighty fabric of inference and verbal authority, so an even mightier fabric of inference and verbal authority is raised on the basis of psychic perception. We shall view this more thoroughly in due time. In the meantime, let us resume our subject from the viewpoint at which we left it.

As practice confirms in the Yogi's mind the state of Paravairagya, it attains the most perfect calm: it is open to all types of Tattvic influences, but without any sensuous disturbances. The next power that

shows itself is called Samapatti. Translated, this word refers to intuition, and is defined as that mental state in which it becomes possible to receive the reflection of the subjective and objective worlds; it is the means of knowledge at the slightest motion in whatever manner the knowledge is imparted. Intuition has four stages:

1. Sa-vitarka - Verbal
2. Nir-vitarka - Wordless
3. Sa-vichara - Meditative
4. Nir-vichara - Ultra-Meditative

The state of intuition has been likened to a bright, pure, transparent, colorless crystal. View through this crystal whatever object you will, and it will most readily show in itself the color of that object; the mind also behaves in this way while in this state. Let the Tattvic rays which constitute the objective world fall upon it, and it will show itself in the colors of the objective world. If those colors are removed, this 'crystal' will again appear clear, being void of any colors, and being in a state of readiness to again display any other colors presented to it. Think of the elementary forces of nature: the Tattwas; think of the gross objects in which they work; think of the organs of sense, their genesis, and the method of their work; think of the Soul: liberated or bound, and the mind readily falls into each of these states. It retains no particular color which may oppose or vitalize any other color entering it.

The first stage of intuition is the verbal; it is the most common in this age, and therefore the most easily intelligible. Let the student think of a mind in which no color is evoked at the sound of scientific words; let him think of thousands of those men in whose minds the sounds of their own language, full of high and great ideas, is as strange to them as Hebrew is to the Maori. Take an uneducated English peasant and read to him Comus or The Tempest. Do you think those beautiful words will carry to him all they are intended to convey? But why an uneducated peasant? Did the great Johnson himself understand the beauties of Milton? Take again a common schoolboy, and read to him in his own language the truths of philosophy. Does the language, even if you give him its dictionary meaning, convey any idea to him? Take the Upanishads, and read them to any pandit who can understand Sanskrit grammatically and lexicographically tolerably well; does anyone doubt that he does not understand all that those noble words convey? With such a mind, let him compare the mind of a really educated man; a mind which almost intuitively takes in the true sense of words: a task which is not easy even for the highly educated, due to their own deep-seated antagonistic convictions, theories, and prejudices. This comparison will show that intuition is something more than a mere sharpening of the intellect: rather, it is the light which is at the back of everything shining into and through the intellect which has been purged from all opaque obstacles, the densest of which is a deeply-rooted and antagonistic scepticism. Even a John Stuart Mill could not properly understand the philosophy of Sir William Hamilton. One of the greatest Oriental scholars states that Patanjali's system of philosophy is no philosophy

at all! Still another has expressed himself to the effect that Patanjali's Aphorisms on Yoga are mere fanaticism! There are many Tantras of which, though we may translate them verbally into another language, very few of us really know the meaning. This is a grave shortcoming, and sometimes is much to be regretted: it disappears only with the manifestation of verbal intuition. It is in this state that the Yogi is at once en rapport with the author of the book, because his mind is free from every blinding prejudice: it has become a pure, bright, colorless crystal, ready to show any phase of color that may come into contact with it.

The next stage of intuition is the wordless. It is in this state that the student no longer needs books in order to initiate himself into the secrets of nature: the mind becomes capable of deriving these truths from their fountainhead; the true pictures of everything in every state of the objective world which are represented through the agency of Prana in the Universal Mind: pictures which are the Souls of these things, their own true selves, pregnant with every state into which they have passed, or have yet to pass; the realities of the various and varying phases of the phenomenal world.

These states have for their object the gross phenomenal world: the next two stages of intuition having for their object the world of forces: the world of subtle bodies which lie at the root of the changes of the gross world. The meditative intuition has for its object only the present manifestation of the currents of the subtle body: the forces which are already showing themselves or which are about to. In this state for

example, the Yogi knows intuitively the present forces of the atmospheric Prana as they are gathering enough strength to give us a shower of rain or hail, snow or hoarfrost; but he does not know what has given them their present activity, or whether the potential will ever become the actual, and if so, to what extent. He knows the forces that are working at the present moment in that tree, in that horse, in that man; he knows the powers that keep these things in the state they are in, but he does not know the antecedents and consequences of that state.

The next stage has for its object all of the three states of the subtle bodies. The present state is known of course, but with it the Yogi combines the entire history of the object from beginning to end. Place before him a rose, and he knows its subtle principle in all of its states, antecedent, and consequent. He is familiar with the early beginnings of the tree, and its growth in various states; he knows how the budding began; he knows how the bud opened, and how it grew into that beautiful flower. He also knows what its end will be; how and when it will perish. In addition, he knows at what time the same flower will energize gross matter. If a sealed letter is placed before him, he not only knows the contents of the letter, but he can trace the thoughts to the brain from which they proceeded, to the hand which traced the lines, to the room in which they were written, and so on. It is in this state too, that mind knows mind, without the medium of words.

It is hoped these four states have been sufficiently explained. They constitute what is called the "Objective Trance", or Savija Samadhi. Occasionally these powers show themselves in many minds; but this simply

proves that the favored mortal is on the right track. He must make sure of the point if he is to win.

When the last stage of this Samadhi is confirmed in the mind, our psychic senses gain power over that amount of knowledge which is the portion designated to our animal senses. The authority of these senses is supreme with us, as far as the gross world is concerned. In a similar way, no room is left in us to doubt the truth of the knowledge which our psychic senses bring us. This high power of knowing every supersensuous truth with perfect certainty is known as Ritamphara, or what is called in English, "psychic perception". The knowledge which psychic perception gives us is by no means to be confused with the knowledge obtained through inference, imagination, or the records of others' experience: inference, imagination, and verbal authority based upon animal senses can only work upon knowledge obtained through the animal senses; however, psychic perception and inference based upon it have for their object things of the supersensuous world, the realities which underlie the phenomenal existence we are familiar with. That perception takes in the fact of the existence and the nature of Prakriti itself, the subtlest state of matter, just as animal perception takes in gross matter. Animal perception draws the mind toward gross matter, the world that gave it birth; by a similar method, psychic perception draws the mind toward the Soul. The practice of objective Samadhi destroys itself: the mind takes in such great amounts of the higher energy of the Soul that it loses its mental consistency: the entire structure of unreal

names and forms dissipates into nothingness. The result is that the Soul lives in itself, and not in the mind.

With this, the greater part of our work is done. It should now be clear that what we call Man lives chiefly in the mind. The mind has two entities which affect it: the Life-Principle and the Psychic Principle: the one produces certain changes in the mind from below, the other from above. These changes have been recorded, and it has been found that the dominion of the Soul is more desirable than that of the Life-Principle. When the mind loses itself entirely in the Soul, Man becomes God.

It has been the object of these essays to roughly portray the nature, function, and mutual relation of the principles, in other words, to trace the operation of the Universal Tattwic Law on all planes of existence. In the main, this has been accomplished. A good deal more remains to be said about the powers latent in the Prana and the mind, which show themselves in special departments of the progress of Man. That need not be entered into at present however, and therefore with some description of the first and last principle of the Cosmos - the Spirit - I close this series.